

122.  
PAVLS  
DESIRE OF  
Dissolution,  
AND  
DEATHS ADVAN-  
TAGE.

A  
SERMON PREACHED  
*at the Funerall of that right vertuous and  
religious Gentlewoman Mrs Rebekka Crisp,  
together with the Testimonie then  
giuen vnto her.*

*K* By T. G. B. of D.  
*Tho: Gataker — Pastor of Rotherhithe*

LONDON,  
Printed by Edward Griffin for William Bladen, and are to  
be sold at his shop at the signe of the Bible,  
neere the great North dore of  
Paules. 1620.

44

PAGES  
DESIRE OF

to Disolution

AND

DEATH'S ADVANCE

T A G B

288 MON



to the British Museum

regularly with the following list

By T. G. B. of D.

Printed by E. & J. B. for the  
the British Museum  
the British Museum  
the British Museum





TO MY LOVING  
VNKLE Mr NICOLAS  
CRIST,

AND  
TO MY KIND COSENS  
*Mrs Rebekka Stroud, Mrs Anne  
Skelton, Mrs Ester Whitaker* his Daughters,  
with the rest of that Familie ; happy imitation  
of the holy deceased both in Life,  
and in Death.



*My right deere, and deservedly be-  
loued Allies ; finding among my  
loose papers the notes of that  
Sermon that I made at the  
enterrement of that blessed  
Saint , lately wife to the one,  
and mother to the rest of you,  
collected and transcribed not  
long after at the request of some of you for your owne  
private vse and benefit : I thought it would not be  
amisse to make it more publike ; (the rather for that  
diuers seemed to desire it) and to adde vnto it the*

a Oī λόγοι τῶν  
ἐν πρῶτῳ ἐπ-  
ιστολῇ. Aristot. ethic.  
l. 10. c. 1. Exempla  
maximè mouent.  
Cic. de orat. lib. 3.  
Validiora sunt ex-  
empla quàm verba,  
& plenius opere  
docetur quàm voce.  
Leo serm. de ieiun.

b 1. Cor. 11. 1.  
Ephes. 5. 1, 2.  
Phil. 3. 17.  
Hebr. 12. 1, 2.  
& 13. 7.  
Iam. 5. 10.

c Longum est iter  
per precepta: breue  
& efficax per ex-  
empla. Sen. epist. 6.

d Hoc plus valent  
exempla, quod fieri  
posse docent quod  
factum est. Sermo  
quidam vicius &  
efficax exemplum  
operis est, facile per-  
suadens quod in-  
tendimus, dum fa-  
ctibile probat esse  
quod suademus.  
Bern. de resurr. ser.  
2. Ex aliorum fa-  
ctis fieri posse cre-  
dunt, quod forte,  
dū putant non fieri  
posse, pigrescunt.  
Aug. epist. 134.

Adiuuari se exemplis exoptat humana infirmitas, quo facilius ipsa etiam nunc faciat, quæ alios  
fecisse ante cognoscat. Saluian. ad eccles. cath. l. 3. \* Οὕτως καὶ εἰς. Iam. 5. 17. Lege Bern.  
serm. de Mariano. c. Ierem. 31. 34. f. Ioh. 17. 3. g. Si cognitio Dei vita æterna, tum igno-  
rantia Dei mors æterna. Bern. in Cant. h. Galat. 3. 28. f. f. quōτος δὲ ἀρετῶν ὁ δὲ ἀρετῶν  
ἀρετῶν ἢ ἀρετῶν. Basil. Sel. hom. 2.

testimonie then truly and vpon good ground giuen vnto  
to her: partly for the propazating and perpetuating  
of the memory of so worthy a seruant of God, and  
partly also and more principally for the enciting and  
egging on of others, of that Sex especially, to the imita-  
tion of her. <sup>a</sup> Good Examples (as the Heathen man  
obserueth) are of great force; and are therefore (not  
without cause) so frequently propounded <sup>b</sup> in Gods  
word. <sup>c</sup> They preuaile oft more then precepts. Precepts  
shew vs what we should do: Examples goe further,  
and shew vs how we may doe it; and <sup>d</sup> that the things  
enioyned vs may be done of vs, because they haue been  
done by others <sup>e</sup> like our selues before vs: and so they  
take away that obiection of impossibilitie, as if that  
were required of vs, that could not be done, or that  
none before vs euer did. Againe, as Examples in ge-  
nerall are vsfull; so Examples of this Sex are in  
some respect of the twaine the more needfull. That Po-  
pish conceit sticketh still in the mindes of many; that  
knowledge and booke-learning is for great Clarks one-  
ly; meane men, and women much more then, haue no  
neede of it, neither indeed can attaine vnto it. Yet  
God telleth vs that they must <sup>e</sup> all know him from the  
highest to the lowest, whom he sheweth mercy vnto in  
the remission of their sinnes. And surely, if to know  
God in Christ be life eternall; then <sup>f</sup> to be ignorant of  
him, cannot be, or bring but eternall destruction. Be-  
sides that <sup>h</sup> Christianitie maketh no distinction of Sex.

1 The same common saluation is propounded to both  
 Sexes: <sup>k</sup> the same meanes of attayning it are likewise  
 common to either. <sup>l</sup> No saluation to man or woman but  
 by Christ: <sup>m</sup> no interest in Christ but by Faith, <sup>n</sup> ex-  
 acted therefore of ci. her: and <sup>o</sup> no Faith without know-  
 ledge, the maine ground-werke of Faith. Now as there  
 is a necessitie of knowledge, faith, feare of God, and  
 other spirituall graces in either, so there is no impossi-  
 bilitie of attaining them, and some good measure of  
 them, vnto either. Examples of the weaker Sex appa-  
 rantly prouing this, are in that regard the more effect-  
 all; for that, as they shame men, if they come short of  
 such, so they giue women encouragement to contend,  
 and good hope to attaine vnto, what they see others of  
 their Sex haue before them by like contending attained.  
 But domesticall examples are of all other the most  
 powerfull. And therefore whatsoeuer effect this shall  
 haue with others, is ought in speciall manner to preuaile  
 with you, who had so speciall interest in her, whose  
 memorie is so sacred with all those that here knew her,  
 and who were continuall eye-witnesses of those her gra-  
 tious parts and godly courses, which most others had in  
 part onely by heare-say. And doubtles that is the grea-  
 test honour we can doe to our religious Auncestors de-  
 ceased, if we endeuour so to resemble them in goodness  
 and godlinesse, that by our religious courses and cariage  
 we may be knowne to haue come of them, and they may  
 seeme to suruiue in vs. The manner of her end, so  
 sweet, so cheerefull, so comfortable, should the rather  
 encite you hereunto, that, if you desire to finde that  
 comfort then that she did, and to giue that comfort to  
 des sine cognitione, w:q: est cognitio aliquid sine fide. Theodor. de cur. Grac. aff. l. 1.

others,

i 1 Tim 2 15.  
 H' αὐτὴ ἀρετὴ  
 ἀνδρὸς καὶ γυναι-  
 κός. εἰς ῥῥῆμα ζω-  
 ῆς θεοῦ, εἰς καὶ ὁ  
 πατριάρχης, καὶ  
 ἐκκλησία. ὡς ὁ  
 κοινὸς ὁρίσας, καὶ  
 ὡς καὶ σωτηρία,  
 κοινὴ τῶν καὶ ἡ  
 ἀρετῶν, καὶ ἡ ἀγω-  
 γή. Clem Alex. sc-  
 dix l. 1. c. 4.  
 k ἵνα ἀνδρῶν καὶ  
 γυναικῶν σωτηρία  
 αὐτοῦ λόγος καὶ  
 ἵνα ἐν ἀδελφοῖς  
 τὸ τὸ ἀρετὴν ἐκ-  
 ον. ὁ διακρίνει  
 ἡρώς ἡ πίστις. E. fil.  
 l Act. 4. 12.  
 1. Cor. 11. 11.  
 m Mark. 16. 16.  
 John 3. 16.  
 n 1. Tim. 2 15.  
 John 11. 27.  
 2. Tim. 1. 5.  
 o Rom. 10. 14, 17.  
 Αὐτὸ τὸ ῥῥῆμα  
 ἔκ δὲ τῆς πίστεως.  
 Clem. Alex. Strom.  
 l. 5. Οὐ μὴ γυναι-  
 κων τὸ ἀλάθει-  
 ας, ἀλλ' ὡς πιστὴ  
 εἶναι ὁ δὲ αὐτὴ ἡ  
 ῥῥῆμα καὶ ὁ  
 σωτηρία τὸ π-  
 ρος. Marc. de lege  
 spir. 102. Indiges  
 fides cognitione, si-  
 cut et cognitio in-  
 diget fide: neque  
 enim esse potest si-



others, that you had then in her, you take that course  
that you saw shee did, lay a sure foundation in life  
for comfort in death, and be continually building upon  
it when it is once surely laid. Now that this weake  
worke may a litle at least further you therein, he vouch-  
safe to grant, whose power appeares in our weaknesse,  
and who by weake meanes is able to effect weighty mas-  
ters: To his blessing, I commend both you and it, and  
so rest

Your louing Cosen

Tho: Gataker.



# THE TESTIMONIE

Given to  
**Mrs REBEKKA CRISP**

at her Buriall.



**T**H E Bodies of Gods Saints as well as their Soules are members of Christs bodie, and Temples of Gods Spirit: and are therefore in decent and honest manner to be laid vp in the wombe of our common Mother the Earth. The performance of this last office to our right deare and deservedly respected Christian Sister, *Mrs Rebekka Crisp*, hath occasioned this Assembly. Concerning whose religious course of life and conuersation, together with the Conclusion thereof futable and correspondent to the same, much might be said, and much be spoken, yea so much, that it might to strangers seeme either meere formalitie or plaine flatterie, yet by those that thoroughly knew her, would not onely be ac-

B

know-

a 1 Cor. 6. 19.

b 1 Cor. 6. 19.

*e Magis viuorum  
solatia, quam mor-  
tuum subsidia.  
Aug. de cura pro  
mort. ger.*

knowledge for truth, but to come far short of that  
that might iustly haue bin said. But neither is it my  
wont, nor delight I, to be long in this kinde: the  
rather, for that many take therein too much libertie,  
and this exercise being intended <sup>e</sup> more for the in-  
struction of the liuing then for the commendation  
of the dead.

That which I shall speake of her, to the glory  
of Gods grace in her, and the prouoking of o-  
thers to the imitation of her, shall be in few words,  
and referred to two heads, her Piety, and her  
Patience.

For the former: it had pleased God to grace her  
with a measure more then ordinarie of spirituall  
grace, and of such graces as are not so ordinarily  
incident to that sex, ~~sharpes of apprehension,~~ and  
soundnes of judgement. Which she accordingly  
applied and imployed, (partly by constant frequen-  
ting of the publike Ministerie, while God gaue  
leauie and libertie, and partly also both then and  
during the times of her restraint, by continuall me-  
ditation and private conference with such as refor-  
ted vnto her, and might that way further her,) <sup>e</sup> to  
the searching out of the good and holy and acce-  
ptable will of God. In this kinde there was a great  
Questionist, and (as those religious *Romane* <sup>e</sup> Ladies  
were sometime to *Jerome*,) a whetstone to my selfe,  
and I doubt not but the like also to others, <sup>f</sup> by her  
studious enquire occasioning the more diligent  
search, and the more exact discovery of many par-  
ticulars. In regard whereof I may well, and doe  
freely and sincerely confesse, that, so oft as I refor-

ted

d Rom. 12.2.

*e Paula, Marcella,  
& Eustochium.  
Legatur Paula e-  
pistaph: & Hiero-  
nymus Epistola ad  
easdem.*

*f Sic Hieron. ad  
Marcellam; Ma-  
gnum pronocat que-  
sitionibus, & torpes-  
cent ingenium, dum  
interrogas, doces.*



ted vnto her, I did *tam proficere quam prodesse*, as well benefit by her, as benefit her.

Neither were these her Questions, as with many, s tending to idle speculation; meere curiosities, or vaine niceties, like a game at Chesse; rather quirks of wit, fit for disputation in schooles, then rules of vse for direction of life; but of such points as bent and aymed at the practise of piety, the tryall of faith, and sound sanctification: That wherein shee principally desired and endenoured to profit; and so profited, that I may truly say of her, that shee had not <sup>b</sup> an outward shew and semblance of godlinesse, or a verball discourse of it, (the common fault of too many professors among vs.) but the very power and efficacie of it in extraordinary manner and measure both imprinted in her heart, and expressed in her life: Shee had learned, *dicta non facta vertere*, to turne words into works; and as <sup>c</sup> to treasure vp with *Mary* what shee heard and learned in her heart, so to worke it into the affection, and to bring it forth into action, to affect it with her heart, and to effect it in her life.

This, among other things, her sincere piety, appeared in her singular Patience. And it is Patience indeede, that putteth Piety to the proofe. God had trained her vp a long time in the schoole of affliction; and shee was therein a good proficient: her afflictions being vnto her, as <sup>d</sup> the waters to *Noahs* Arke, a meanes to carry vp her thoughts and desires higher to heauen-ward. It pleased God to bruiſe her with paines and weaknes, and euen to

*Laterunculi lo-  
dunt; In superna-  
cui subtilitas con-  
ritur. schola, non  
vise deservit. Sen.  
epist. 106. Qua  
sire magis iuvat  
quam prodess. Ibid.  
In quibus nihil a-  
liud quam acumen  
emertitur. Ib. 109.  
Quibus quisquis se  
tradidit quasi in-  
culus quidē vasa  
nestit; ceterum ad  
vitam nihil proficiet  
Ibid. 111. Quibus  
docetur magis di-  
sputare quam vi-  
uere. Ib. 95.  
h. supponit. Cu-  
oritur. 2 Tim. 3.5.  
i. Sen. epist.  
k. Luk 2.19.*

*Gen. 17.7.*

m אבר עס. 53.

10. אבר-ר

Psal. 90. 3.

n 2. Sam. 15. 26.

o Erudiri cupiens

flagellu; non erui

de Job Bern. in

Can. 33.

p Quatu Stoicoru

illa d. n. d. e. a. Af-

fectio humani (vel

inhumana potius):

canine equanimi-

tatis stupore firma-

ta Terent. de patient.

Indolentia iustis

no sine magna mer-

cede contingit, im-

manitatu in aro,

stupor in corpore.

Granter apud Cic.

Tuscul. 3. Et vere

Archytas in ethicis

apud Stobaeo. 2. c. 8. v.

A. d. d. quod xj to

xgoz xia: aut xj

rus a. n. d. i. a. s. e. -

u. d. i. a. s. a. p. e. r. u. s.

to x. v. a. i. o. v. c. i. v. a.

in a. d. i. a. p. o. s. i. t. x.

u. d. i. a. n. o. i. s. d. a. v. a. t. w.

π x. d. i. a. n. s. o. v. i. x.

π. i. a. a. v. n. c. e. d. a. n.

ē. v. a. r. a. y. a. v. i. s. a. x.

to μ. d. x. a. v. d. Ita

enim emendandus

est locus ille, qui nō

sine menda in vul-

gatis habetur: nec

corrigunt sed cor-

rumpunt menti au-

toris, qui pro μ. d. x. a. v. d. i. s. u. b. s. t. i. t. u. u. n. t. : s. i. c. u. t. q. u. i. d. e. m. f. r. u. s. t. r. a. s. u. n. t. , d. i. v. i. n. c. u. l. a. m. n. o. v. i. s. s. i. m. a. m.

sine causa sollicitant.

grind to powder her vigor with continuance of affliction. Which yet she ever sustained with great willingnes of minde, hauing oft in her mouth that worthy speech of David, <sup>a</sup> Behold, here I am, let him do with me what he will; and <sup>o</sup> desiring euer, as she protested oft in the middest of her paines, not so much the remouall of the crosse, which shee esteemed but light, as patience to beare it, and grace to make vse of it: complaining of nothing so much in her afflictions, as that by meanes of them she was disabled to the performance of such duties as shee desired with her Familie, and restrained in the intention of her spirituall meditation; if in any thing impatient, impatient of thought that hindered that way.

Neither was this her patience such as proceeded either from some senselennes and stupiditie, or from some kinde of immanitie and inhumanitie, & as in some; (for she was a woman made of meekenes and lowlines of minde, as of a tender constitution her selfe naturally, and therefore soone sensible of paine and griefe, so full of bowels of mercy and tender compassion towards others, and free from all austeritie and harshnes of spirit: ) but <sup>a</sup> from an apprehension of Gods hand in those things that befall her, and a conscience of submitting her will to his pleasure, whose wholly she acknowledged her selfe to be, and was content therefore wholly to be disposed of by him.

Non est vera patientia, ubi non est vera sapientia. (ubi non est vera pietas.) Cyprian. de patient.

But

But because *perseuerance*, as *Bernard* saith, is all in all; and is that that carieth away the crowne or the garland from all: <sup>1</sup> As the rest of her life had bin, so her latter end was not vnlike; full of piety and patience, of alacritie and cheerefulness, wholly taken vp with holy and heauenly meditation, and longing exceedingly for the time of her dissolution. God shewed in her to all that were about her, that it is not in vaine sincerely to serue him; and that a constant course of a religious life will minister abundance of sweet comfort in death.

About the beginning of her last sicknes, she sent for me to her, whom (though the meanest of many that resorted vnto her) in regard of some bond of alliance she desired to be, and made account shee might be boldest withall; and before some few of her familiar friends, made a worthy and pithy confession and profession of her Faith, too long to relate; laid open the grounds and notes of her assurance fetched forth of Gods word, of Gods loue vnto her, and of her owne vnto God; requesting either to be better informed, if in ought she were mistaken, or to haue further confirmed by pregnant proofes out of Gods booke, what she rightly apprehended. And this was the worke that by her good will shee then desired to be continually taken vp with; forgetting her paines and weaknes when she was about it, and neglecting her naturall rest to attend it. So that she might well say to God with *Dauid*, <sup>1</sup> Oh how loue I thy law? it is my continuall meditation. And with *Iob*, <sup>1</sup> I haue preferred the words of thy mouth, not onely before my most desired foode, but

*Perseuerantia sola virtutū coronatur. Bern. de temp. 114. Sola est cui eternitas redditur. Idem de consider. l. 3. Non inchoantibus sed perseuerantibus praeuium proponitur. Isidor. de sum. bon. l. 2 c. 7. Siquidem, Non perseuerare cultus est multus. Bern. in Cant. 1. Supereſt vt laudabile principium condignum consequatur finem, & cauda hostia capiti coniungatur. Bern. ep. 24. & 165. Caput animalis cum cauda in sacrificijs offerendum. Lev. 3. 9. quia sine perseuerantia nihil placeat. Rad. Ardens in 14. 40a.*

[*Psal. 119 97.*  
t *Iob. 23. 12.*



*before my most needfull and naturall rest.* Yea so eager was she vpon these things, that I was enforced oft to perswade her to forbear, considering her great weaknes, and to intermit the intention of her meditation, by giuing some way to rest and repose. And here I cannot passe by one speech vsed by her vpon such an occasion, which the rather I relate, to prouoke others by her example not to neglect the meanes of mercy and grace that God vouchsafeth them now, while they may follow them. After long discourse to and fro, perceiuing, as I thought, her eyes to wax heauy, and her spirits fainty, and well knowing what need she had of some refreshing, I aduised her to compose her self vnto rest, which her long want of it required, and her eyes seemed to incline vnto, that it was best to take it while she might, lest she should after want it when she would. Her answer was, that this was her best rest, & that which she found best refreshing & sweetest repose in; and that, said she, which you say of the one, may I much better say of the other: if to giue way to rest I forbear those meanes of comfort that God by your presence now affordeth me, I may hereafter want them when I would, and shall neede them.

Some conflicts she had the day before her departure; but such, through Gods goodnes, as lasted not long, and ended in that comfort, that continued with her to her end: which was so quiet and peaceable, that her departure was scarce sensible to those that were neerest about her.

I will add but a word, and that I speake vnfeinedly: I know Gods hand is not straitned, neither is his  
grace

grace scanted : yet, considering mine owne obseruation & experience, but small, I confesse; as I haue not hitherto in all points met with her match, so I wish rather than hope to light oft on her like.

But let vs leaue her with the Lord in happines, in heauen : and apply our selues vnto that, that more principally concerneth vs, attending to such instructions as shall (by Gods assistance) be deliuered, not altogether vnagreable to the present occasion, out of that portion of Scripture, which I haue chosen to intreat of, concerning

DESIRE OF

PAVLS

AND

DEATHS ADVANTAGE

the ground of that his

DESIRE

THE

PAVLES  
DESIRE OF  
DISSOLVTION,  
AND  
DEATHS ADVANTAGE  
the ground of that his  
DESIRE.





PHILIPP. cap. I. vers. 23.

*Desiring to be dissolued, and to be with Christ;  
which is by much more the better.*



THE Apostle *Paul* was in a great strait, when hee wrote this Epistle; in doubt, it seemeth, whether he should rather desire life or death: affected as a louing and loyall wife, saith one,<sup>a</sup> whose husband in a far countrey

<sup>a</sup> *Zanchinus in Philip.*

aduanced to great honor, writeth to her to come to him, but to leaue her children behinde her, as deere to her as her selfe; and in that regard distracted, on the one side desirous to enioy her husband, and on the other side loath to leaue her children behinde her, especially yet vnable to helpe themselves; and in that regard content yet to defer her owne honor and ioy in her husband, till she see them better able to shifte for themselves: Or, as a beggar-woman, saith <sup>b</sup> *Bernard*, who comming to a rich mans dore with a childe on her hand, is offered to come in and warme her and dine well, so she leaue her childe, because it is vnquiet, without; whose bowels earning with naturall affection toward the fruit of her

<sup>b</sup> *Bernard. in Cant.*

C

wombe,

c 1. Cir 415.

Gal. 4. 19.

d 1. 1. b. ff. 2. 7.

e Indulgendi est  
honestis affectibus:e inierdū, etiamsi  
preman causse, spi-

ritus in honorē su-

orum vel cum tor-

mento retinendus  
est; cum bono viro

vinendum sit, non

quandiu iurat, sed

quandiu oportet.

Delicatus est, qui

mori perseverat, qui

amicos tanti pu-

tat, ut diutius in

vita commoretur.

Etiam qui vult mori,

qui cepit, ubi suorum

vtilitas exigit, in-

termittat, &amp; suis

se comodat. Ingen-

tis animi est aliena

causa ad vitam re-

uerit. Sen. ep. 104.

Vitam tibi ipsi si

negas, multis negas.

Sen. Theb.

f Vise Clem. Alex.

strom l. 3. &amp; Am-

bros. ep. 22. qui &amp;

idem de Acholio

epist. 49. de Marti-

no Severus epist. 3.

e Bern. de temp.

105.

g vers. 22.

h vers. 23.

i vers. 24.

k vers. 23.

wombe, make her willing rather to accept of a small pittance without dores with her childe, then to dine largely and liberally without it, within. In like manner fared it with the blessed Apostle at this present. He desired to be with Christ his husband, his head in happinesse, in heauen. But the *Philippians* his little ones, whom he had newly<sup>e</sup> bred, and not thoroughly yet<sup>d</sup> nursed vp, they hung on his hands, and had neede still of his helpe: whom being loath therefore to leaue,<sup>e</sup> he was content for their gaine to defer his owne good, and to continue yet some longer time in this mortall and miserable life, for the helping of them forward on the way to eternall life<sup>f</sup>.

And this his distraction and doubtfulness of resolution he propoundeth in the former<sup>b</sup> verse, and in the former part of this verse: whereunto are annexed such motiues as endeououred to draw his desires either way; his owne felicitie on the one side, which made him rather desire death<sup>h</sup>; their necessitie on the other side, that moued him rather to accept of then to affect life, to endure it than to desire it<sup>i</sup>. So that the hastning of his owne eternall good on the one side, and the furthering of their spirituall gaine on the other side, wrought between them a great distraction in him. Yet so, that the things themselues, *Life and Death*, simply considered; if he should respect, and as he respected his owne good and gaine in either, *his desire was* rather to *dissolution* and departure by decease, that he might be with Christ<sup>k</sup>. Whereof a reason is also rendred; because that simply considered, or in respect

## Deaths aduantage.

3

spect of himselfe, was without all question or comparison, <sup>3</sup> the far greater good of the twaine.

<sup>1</sup> πῶς μᾶλλον  
χρὲν.

Doctrin.

Now the maine point that hence we obserue then is this, that a Christian man may lawfully and iustly desire death.

Which point so conceiued, diuideth it selfe into two branches, both of them arising necessarily from the words of my text.

Branches 2.

The one concerning the lawfulness or warrantableness.

The other concerning the equitie or reasonableness of this desire.

For the former, that a Christian man may lawfully desire death in some kinde and in some case, (as did <sup>a</sup> Elias, and <sup>b</sup> Simeon <sup>b</sup> vpon sight of our Sauour) is apparent, in that the Apostle not onely professeth it here of himself, but writing by the Spirit of God, approueth it also, as in himselfe here, so in others as well as himselfe else-where <sup>c</sup>.

Branch 1.

<sup>a</sup> 1. King. 19. 4.

<sup>b</sup> Luk. 2. 29.

<sup>c</sup> 2. Cor. 5. 8.

And it may be further confirmed vnto vs, if we shall consider;

Reason 1.

<sup>d</sup> Apoc. 14. 13.

<sup>e</sup> 1. King. 14. 12.

<sup>f</sup> Esai. 57. 1.

Reason 2.

<sup>g</sup> Luk. 16. 22, 23.

<sup>h</sup> Hebr. 9. 27.

<sup>i</sup> Eccles. 12. 7.

<sup>j</sup> 2. Cor. 5. 8.

<sup>k</sup> Job. 14. 3.

<sup>l</sup> 2. Thess. 1. 10.

<sup>m</sup> 2. 1, 8.

<sup>n</sup> 2. Tim. 4. 8.

<sup>o</sup> Hebr. 9. 28.

Reason 3.

<sup>p</sup> Math. 6. 10.

First, that death and departure hence by death, it is propounded as a blessing <sup>d</sup>, promised as a blessing <sup>e</sup>, and bestowed as a blessing <sup>f</sup>; and therefore may as a blessing also lawfully be desired.

Secondly, that our deaths-day is our doomes-day: that our going to Christ <sup>h</sup>, as that his comming to vs <sup>i</sup>. Now a Christian may loue, and long after the one <sup>j</sup>, and therefore may lawfully desire also the other.

In a word, wee pray or ought to pray daily <sup>k</sup>, that Christs kingdome may be fully erected in vs; <sup>k</sup>

C 2

that



## Deaths aduantage.

that Gods will may be perfectly fulfilled of vs : which can not be either of them wholly effected, but by dissolution and decease.

Questions 2.

Question 1.

But here may a question or two be moued.

First, for what cause we may desire death :

Secondly, with what caution.

For the former, I answer ; we may desire death :

First, to be freed from mortalitie and the miseries of this life<sup>l</sup> ; that we may *rest from our labours<sup>m</sup>* ; that mortalitie may be swallowed up of life<sup>n</sup> ; which can not be in ordinarie course but by death.

Secondly, to be freed from spirituall euils<sup>o</sup>, that will not leaue vs but by death<sup>p</sup>.

And lastly, in regard of those benefits, that death further bringeth with it ; that we may come home to God<sup>q</sup>, and be for euer with Christ<sup>r</sup>.

To the latter question, I answer, that first this desire it must be without impatience : (that was *Ionas* his fault<sup>s</sup> : ) we may not desire death as weary of Gods worke, of doing or enduring what he calleth vs vnto.

Secondly, it must be with submitting of our wils to Gods will<sup>t</sup> ; content to wait Gods leisure, and to abide Gods pleasure for death or for life<sup>u</sup>.

And thus, for these causes, with these cautions, death may lawfully be desired.

Now for the latter Branch, that euery Christian man hath good cause & great cause to desire death ; (besides that the Apostle as he desireth it, so he hath good ground for his desire in that kinde<sup>x</sup> ; ) it may further more clearely appeare vnto vs, if we shall consider<sup>y</sup> the euils that death freeth vs from, together

1. King. 19. 4.  
m Apoc. 14. 13.  
n 2. Cor. 5. 4.  
o. Rom. 7. 24.  
p Eccles. 7. 22.  
Rom 6 7.  
q. 2 Cor. 5. 8.  
r 1. Th. 4. 7.  
Question 2.  
s Jon. 4. 3.  
*Ridiculus est ad mortem currere et ad vitam. Epicur. apud Sen. epist. 24. Vir fortis ac sapiens non fugere debet vitam, sed exire. Et ante oia ille quocumque videtur affligi qui multos occupauit, libido moriendi.* Sc. ibid.  
t Marth. 26. 39.  
u 2 Sam. 15. 26.  
*Confirmandus est animus vel ad mortem, vel ad vitam patientiam.* Sc. ep. 24.  
Branch 2.  
x 2. Cor. 5. 8. and in this place.  
y ademptionem malorum, & ademptionem bonorum.

# Deaths aduantage.

ther with the benefits that it bringeth vs vnto.

\* The euils that Death freeth vs from are either corporall or spirituall.

The corporall euils may be referred to 4 heads:

First, those iniuries and wrongs that Gods children sustaine at the hands of worldly men that here oppugne and oppresse them. For *all that will liue goddily*, while they liue here, *must looke to suffer persecution*<sup>1</sup>; and *the way to Gods kingdome is through many tribulations*<sup>2</sup>: the world hateth them, because though they be in it, yet are they not of it<sup>3</sup>: and this hatred will last so long as the world lasts<sup>4</sup>; so long as the one is in it, and the other of it: neither will it cease to discouer it selfe in mischieuous attempts<sup>a</sup>, so oft as abilitie and opportunitie shall meete. In regard whereof, *Christian men*, saith our Apostle, *had they hope onely in this life, were of all men the most miserable*<sup>b</sup>. Christian men therefore as they haue no cause to loue life; so they haue no neede to feare death: yea as they haue litle cause to loue this life, considering the wrongs that here daily they endure; so they haue great cause to desire death, that putteth an end to them all; that setteth them and the wicked so far asunder, that they can not one come any more at the other<sup>c</sup>, to vex or molest or annoy one the other. In respect whereof it is well said by some of the Ancients, that *Gods children are neuer better deliuered, then when deliuered by death*: for that then they are deliuered not out of one, but out of all troubles at once<sup>d</sup>; and so deliuered as they neede no further deliuerance any more<sup>e</sup>.

Secondly, those temporall corrections and cha-

C 3

stisements.

Reason 1.

Euils

Corporall 1.

\* *Mors nulli<sup>o</sup> mali est materia, multorum finis.* Sen de b. n. l. 7. c. 1. *Malorum omnium remedium est.* Idē quæst. nat. l. 6. c. 32.

<sup>1</sup> 2. Tim. 3. 12. *nunquā deeris persecutio Christiano, sicut nec Christo.* Si ergo pro Christo pressuram nondum pateris, vide ne pie viuere in Christo nō dū ceperis. Aug. in Psal. 55. *Fidenter dico, quia minus pie viuis, si minus persecutionem pertuleris.* Greg. ep. 27. l. 6.

<sup>2</sup> Act. 14. 22.

<sup>3</sup> Joh. 15. 19.

<sup>4</sup> Luk. 21. 12, 16, 17.

Troa. 29. 17.

<sup>a</sup> Joh. 16. 2.

Psal. 37. 12, 14.

<sup>b</sup> 1. Cor. 15. 19.

<sup>c</sup> Luk. 16. 26.

<sup>d</sup> Aug. in Psal. 34.

17, 19.

<sup>e</sup> Bern. in Psal. 91.

15, 16.

Corporall 2.





# Deaths aduantage.

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as miserable, as those themselves are to whom we shew mercy<sup>h</sup>.

Fourthly, all infirmities and bodily paines and diseases. Death is the best Physicion<sup>i</sup>, the best physick for them<sup>2</sup>: it cureth vs not of one but of all, and of all at once; not for once onely, but for euer<sup>3</sup>.

And what speake I of diseases, or of other diseases? Death cureth vs euen of death.

Old age, saith one, is a disease euill enough of it selfe<sup>i</sup>: yea our life it selfe is a disease<sup>k</sup>, and a deadly disease, a disease vnto death<sup>l</sup>: and there is no meanes to cure vs of this disease but by death. We are freed from death by death; as by death Christ destroyed death<sup>m</sup>; while mortalitie is swallowed vp of life<sup>n</sup>, and immortalitie, the only true health<sup>o</sup>, is atchieued by death.

The spirituall euils that death freeth vs from, are also of 4. sorts.

The first of Satans temptations. The Christian soule, while it is in this world, is in fight euer with Satan<sup>p</sup>, who is continually labouring to worke our euill<sup>q</sup>, and to worke vs vnto euill<sup>r</sup>: and if he can not draw vs out of Gods way, by beating and buffeting vs to vex and annoy vs<sup>s</sup>, and so to make Gods way as tedious and troublesome, as he can possibly, vnto vs<sup>t</sup>. And this course he continueth with vs to our liues end, raging many times most furiously when we draw neere to our end, because he knoweth his time then is but short<sup>u</sup>. But by

Euils. Spirituall i.

t Apoc. 2. 4, 13, 15, 17.

p Ephes. 6. 11, 12.

q 1. Petr. 5. 8.

r 1. Chron. 21. 1.

s 2. Cor. 12. 7.

h Heb. 10. 31, 34.

i 13. 3. misericor-

dia nonnulli quod

miserum cor faciat.

Aug. contr. aduers.

l. g. l. 1. c. 20. & l. 1.

dr. orig. l. 10.

A. M. e. d. o. d. a.

v. a. n. s. l. o. i. d. i. o. s. i. a.

phoc. m. v. o. d. i. s.

ar. m. v. o. d. i. s.

ia. r. e. d. e. s. A. E. s. c. h. y. l.

Plinius & optimus

medicus morborum

etiam immedicabi-

lium morborum

to. d. i. s. a. n. t. e. s.

Ka. a. v. m. e. r. i. t. o. n.

o. a. r. m. a. n. t. r. o. m. i.

z. e. J. Euripid. Mor-

annib. finis, mul-

ti. remedi. m. non-

nullis ratum. Sen-

ad Marc. c. 20.

3. - P. e. r. i. t. u. s. No-

o. v. i. s. o. i. s. l. a. n. t. o. n.

tes, o. i. s. l. a. n. t. o. n.

tes O. v. i. s. o. i. s. l. a. n. t. o. n.

o. v. i. s. o. i. s. l. a. n. t. o. n.

tes. Euripid.

i Ipsa senectus mor-

bis est. Terent.

k Ipsa vita mor-

bis est. Aug. de t. e. p.

74.

l Psal. 39. 48.

m Hebr. 2. 14.

n 2. Cor. 5. 4.

o Ipsa immortalitas vera sanitas

est. Aug. ibid.

death

- death we preuaile against him, and get full victorie ouer him <sup>a</sup>; when he is not onely so cast out of vs <sup>y</sup>, that he can not sway in vs, as before our conuersion sometime he did <sup>z</sup>; but is so shaken off from vs, that he can neuer once returne againe, as with our Sauour he did sometime <sup>a</sup>, to tempt vs. For our soules are out of his reach, when they are taken vp into heauen <sup>b</sup>, whither that wicked one hath now no access <sup>c</sup>.
- The second sort is of worldly prouocations and euill examples. The children of God while they are in the world, can not but liue among, and conuerse with the wicked of the world <sup>d</sup>: and liuing among them, and conuersing with them, they can not but heare their blasphemous speeches <sup>e</sup>, and see their lewd courtes <sup>f</sup>, whereby they abuse and dishonor God: that which is a matter of no small grieue and vexation to Gods children <sup>g</sup>; yea so great that it maketh them oft a-weary of their liues <sup>h</sup>. As indeed how can it be but a grieuous heart-sore to any faithfull subiect and well-affected to his So-ueraigne, to be constrained to abide in such a place, and among such people, where his Lord and master is daily railed on and reuiled in his hearing, and those things done daily in his sight, that tend to the disgrace and dishonor of him, whom he deseruedly most respects? But we are freed from all these euils also, when we go out of the world <sup>i</sup>. For howsoeuer here the graine and chaffe lye together in one field <sup>k</sup>; yet there the chaffe goeth one way, and the good graine another way <sup>l</sup>, the tares are cast one way, and the good corne is caried another way <sup>m</sup>, euen into
- x *Apoc. 15. 2.* & *20. 4.* & *12. 11.*  
y *Ioh. 12. 31.*  
z *Ephes. 2. 2.*  
a *Luk. 4. 13.*  
b *Apoc. 12. 5.*  
c *Apoc. 12. 9, 10.*  
*Spiritual 2.*  
d *1. Cor. 5. 10.*  
e *Psal. 31. 13.*  
*Ier. 20. 10.*  
*Esa. 36. 21.* &  
*37. 23, 25.*  
f *Psal. 55. 9.* &  
*119. 158.*  
g *Psal. 119. 136,*  
*158. 2. Pet. 2. 7, 8.*  
h *Genes. 27. 46.*  
*Psal. 120. 5, 6.*  
*Ierem. 9. 2, 3.*  
i *1. Cor. 5. 10.*  
k *Math. 13. 25,*  
*26, 30.*  
l *Math. 13. 12.*  
*Luk. 3. 17.*  
m *Math. 13. 30.*

## Deaths aduantage.

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into Gods garner, to a place where there shall be no matter of scandall<sup>a</sup>, to make them stumble and fall<sup>o</sup>, or to vex and grieue<sup>p</sup> them any more.

The third sort of spirituall euils is of sinne and corruption; then which nothing is more burdensome and combersome to a Christian soule<sup>q</sup>, not so much for feare of wrath, as for desire to please God, and for grieue that thereby he should shew himselfe vnkinde and vnthankfull to him, whom he hath euer found so gracious and good to himselfe. And if this be so heauy to a Christian soule, that he should so displease and dishonor his heavenly father by his errors and ouer-sights<sup>r</sup>, whose honor ought to be deerer to him than all the worlds wealth, yea then his owne soule it selfe<sup>s</sup>; how is death then to be desired of him, that freeth him from this burden; that giueth an vtter ease from it, an eternall discharge of it? For *he that is dead, is freed from sinne<sup>t</sup>*. Death, it strippeth vs of our old man, our old skin, all at once, not, as sanctification doth it here, by degrees: yea it placeth vs in far better estate, then our first parents were in before their fall<sup>u</sup>. For they were so free from sinne, that yet they might haue will to sinne: we shall be so freed by death from sinne, that we shall neuer haue either will or minde againe therevnto.

The fourth sort of euils spirituall is of diuine desertion, whereby God in this life, though he neuer indeede leaue his children<sup>x</sup>, yet sometime seemeth *to forsake them<sup>y</sup>*; though he euer remember and regard them<sup>z</sup>, yet sometime seemeth *to forget them<sup>z</sup>*: he doth many times, for secret causes best knowne

n Math. 13. 41.

o Rom. 14. 21.

1. Cor. 8. 9.

p Rom. 14. 15.

1. Cor. 8. 12.

Spirituall 3.

q Rom. 7. 24.

r Rom. 2. 23.

2. Sam. 12. 14.

s Math. 5. 16. &

6. 10.

Exo. 32. 12, 32.

t Rom. 6. 7.

u Ad. m. acceperat  
posse quod velle, nō  
velle quod posset:  
nos accipimus &  
posse quod volumus  
& velle quod possumus.  
ille posse non  
peccare; nos non  
posse peccare. Aug.  
de corrept. & grat.  
c. 11.

Spirituall 4.

x Ioh. 16. 32.

Hebr. 13. 5.

y Math. 26. 46.

Psal. 22. 1.

z Esai. 49. 14, 15.

\* Psal. 13. 1.



“ Psal. 6. 1, 2, 3.  
6. & 13. 1, 2. &  
27. 9, 13. & 30. 7.  
& 31. 16, 22. &  
77. 1, 2, 7, 8, 9, 10.

⁹ Esai. 54. 7, 8, 9.

to himsele, with-draw from them the sight and sense of his gracious presence and assistance, and looke vpon them with a frowning and a lowring countenance. Which thing how grieuous and heauy it is to Gods saints for the present, may appeare by those mournfull plaints that they powre out in such cases: euen so grieuous, that (for the time) they seeme to be in the very suburbs of hell. Whereas by death they are freed from all such dreadfull desertions; being placed in such a state thereby, that as God shall neuer be againe displeased with them, so he shall neuer in displeasure againe turne his face away from them ⁹.

And thus haue we seene the euils of all sorts, that death is a meanes to free vs from.

Reason 2.

Now in the next place, consider we the Benefits that death bringeth vs vnto: which may likewise be reduced to 4. heads.

Benefit 1.

h 1. Cor. 13. 9, 11.  
i Rom 8. 23.  
k Levit. 23. 10.  
l Ephes. 1. 14.  
2. Cor. 1. 22. &  
5. 5.

m 1. Cor. 2. 9, 10,  
11, 12. 1. Pet. 1. 7.  
2 Petr. 1. 4.

n Math. 13. 46.

o Philip. 3. 7, 8, 9,  
10.

p Math. 5. 6.

q 1. Cor. 13. 10.

Vivere volunt et  
perfecti sunt, mori  
volunt, et perfecti  
vult. Aug. in Mat.  
sq. 17.

The first is the full consummation of Grace, that is here but imperfect and in part<sup>h</sup>: as *first fruits*<sup>l</sup>, but an handfull<sup>k</sup> to the whole crop; as an *earnest-penny*<sup>l</sup> giuen in pledge of full payment. But if the first-fruits be so pretious<sup>m</sup>, those small beginnings of Grace, that the true Christian, the wise merchant, would not take the world in exchange for them<sup>n</sup>; that he counteth all the wealth of this world, but as trash, as *drosse and dungue* in regard of them<sup>o</sup>; oh what will the full crop be? if the earnest-penny be so pretious, what will the entire payment be? And if we then thirst and long after growth of<sup>p</sup> grace, how should we desire death that bringeth with it a full consummation of<sup>q</sup> grace, that bringeth grace to it full growth?

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The second Benefit is a perfection of glory<sup>r</sup>; such an excellencie as shall make vs not onely gracious in our selues, but most glorious also in the eyes of all that behold vs: that which the Apostle calleth *an exceeding exceſſiue eternall weight of glory*: and ſaith further, that *all the afflictions of this life, are not worthy once to be named with that glory, that in the next life ſhall be manifested, not vnto vs onely, but euen in vs*<sup>r</sup>.

When the *ſunne of righteousnes* ſhall ſhine full vpon vs<sup>u</sup>, and ſhining full vpon vs, ſhall make vs like vnto himſelfe<sup>r</sup>; ſo that we ſhall alſo ſhine as the *ſunne in the kingdome of heauen*<sup>r</sup>. This we are not able to conceiue what it is. We can gueſſe ſome-what at the former, becauſe we haue the firſt-fruits of it here: but this we are not able to giue almoſt any gueſſe at. But the Apoſtle *Peter*, in Chriſts tranſfiguration, ſeeing a glimpse of it (*oh it is good being here*, ſaith he) would faine haue ſtayed there ſtill<sup>2</sup>. And the Apoſtle *Paul* that had ſcene it, could not vtter what he had ſcene<sup>4</sup>, but longed exceedingly after it, as one neuer well till he were there<sup>5</sup>. And vndoubtedly, enlarge we our mindes all that may be, we ſhall ſay, when we ſhall come to ſee and enioy it, as the *Queene of the South*, when ſhee came and ſaw *Salomons* royaltie<sup>6</sup>, the one halfe, nay the hundreth part of that we ſhall finde there, *was neuer either reported vnto vs, or conceiued of vs here*.

The third Benefit, is the inſeparable company of Chriſt. They ſhall follow the *Lambe* there, *whitherſoeuer he goeth*<sup>2</sup>. In this world is Chriſt ſaid to be *wiſh vs*<sup>b</sup>; after this life are we ſaid to be *with him*<sup>c</sup>.

Benefit 2.

r Pſal. 84. 11.

Rom. 2. 7, 10. &  
5. 2.

2. Tim. 2. 10.

Διδὲ καὶ τὸ ῥῆμα  
τὸ ῥῆμα π, καὶ τὸ  
ἔργον τὸ ἔργον τῶ  
τελευτῶν καὶ τε-  
λείας σωστικῆς.  
Themist. apud Stob.  
c. 119.

r 2. Cor. 4. 17.

καθ' ὅσον ὁ κολῶν  
ὁ κολῶν αἰώνιον  
βίους δίδωκε.

r Rom. 8. 18. εἰς ἡ-  
μᾶς in nobis. Beza.

neque enim criminu  
otioſi ſpectatores,  
ſed participes glo-  
riae. Bern. de diuerſ.

1.

u Malac. 4. 2.

x Coloff. 3. 4.

1. Ioh. 3. 2.

2. Cor. 3. 18.

2. Theſſ. 1. 10.

Philip. 3. 21.

y Math. 13. 43.

z Math. 17. 4.  
bonum eſt nobis eſſe  
hic.

4 2. Cor. 12. 4.

5 2. Cor. 5. 2.

c 1. King. 10. 6, 7.

Benefit 3.

a Apoc. 14. 4.

b Pſal. 91. 15.

Math. 28. 19.

c Ioh. 14. 3. & 12.  
26. & 17. 24.

d 2. Cor. 5. 6.

e 2. Cor. 5. 8.

f 1. Theff. 4. 17.

g Iob. 14. 16, 17,  
18.h Rom. 5. 3. &  
14. 17.

Psal. 23. 4.

Philip. 4. 4.

1. Theff. 5. 16.

2. Cor. 1. 3, 4, 5.

Esse Christum cum  
Paulo magna secu-  
ritas: Esse Paulum  
cum Christo summa  
felicitas. Bern. in  
Psal. Qui hab.

i Iob. 14. 23.

Apoc. 3. 20.

Here he is said to be with vs, while we sojourne from him<sup>d</sup>: there are we said to goe to him, and to be at his home with him<sup>e</sup>. And if it be matter of much joy to haue Christ with vs here, what will it be to abide for euer with him there<sup>f</sup>? If Christs presence by his spirit<sup>g</sup> be so comfortable here, that it is able to cheere vs vp in all our greatest afflictions<sup>h</sup>: what shall his glorious presence be eternally there?

Conceiue we it by some comparisons. It were a great grace, and such as would minister much comfort to a Courtier lying sicke at home of the gowt, to haue the Prince not onely to send to him, but in person also to visit him: but much more comfort and joy would it be to him, to be able, being recouered, to repaire to the Court, and there enioy his Princes presence, with such fauors and pleasures, as that place may afford. How much more then, in this case, is it a great grace and a comfort, that God vouchsafeth to visit vs here by his spirit<sup>i</sup>, sometime more familiarly and feelingly, but euer so effectually, as thereby to support vs euen in our heauiest afflictions? but yet how much more exceedingly shall our ioy and comfort be increased, when being freed from all infirmities, we shall be taken home to him, that we may liue in ioy and blisse for euer with him? As that Courtier hauing assurance giuen him of recovery by such a time, would exceedingly reioyce to thinke of the ioy of that day, and count euery day a weeke, if not a yeere, to it, wherein he should being recouered returne againe to the Court, and be welcommed thither in solemne manner by all his friends there, the Prince himselve principally:

so



so well may the faithfull soule not a litle ioy to fore-  
thinke with it selfe, what a ioyfull howre that shall  
be vnto it, wherein by death parted from the body,  
it shall be solemnly presented before the face of  
Christ, and entring into the heauenly palace, shall be  
welcomed thither by the whole court of heauen, by  
all the blessed spirits that there abide<sup>i</sup>.

Againe; this life is the time of our contract with  
Christ<sup>k</sup>, after this life commeth our mariage-day<sup>l</sup>.  
Now as a virgin espoused to one that is trauailed to  
the East-Indies, if she do indeed faithfully and vn-  
fainedly affect him, though she ioy to read a letter,  
or to see some token from him, yet it is nothing in  
that kinde that can giue her contentment<sup>m</sup>, but shee  
longeth for his presence, desireth to heare of his  
returne, and joyeth to thinke on that day, when  
meeting againe they shall be so matched, as they  
shall neuer more againe be so seuered. So here,  
though the Christian soule contracted to Christ, du-  
ring the time of this contract, in his absence from  
her<sup>n</sup>, receiue many fauors and loue-tokens from  
him<sup>o</sup>, as are all the blessings she enioyeth here, be  
they spirituall or temporall<sup>p</sup>; yet they can not all of  
them giue full contentment vnto her, but helpe ra-  
ther to enflame her affection towards him, and make  
her, if she sincerely loue him, as she professeth and  
pretendeth to do, the more earnestly and ardently to  
long for that day, wherein she shall come insepara-  
bly to be lincked vnto him, and euerlastingly to en-  
ioy his personall presence, which aboue all things  
she most desireth.

The fourth and last, but not the least Benefit that

mod

D 3

death.

i Hebr. 12. 22, 23,  
24.

k Hos. 2. 19, 20.  
desponsabo te mihi.  
l Apoc. 19. 7. &  
21. 2.

m Nil mihi rescri-  
bas: attamen ipse  
veni. Penelope V-  
lyss. Ouid. ep. 1.

n Luk. 19. 12.  
o Ephes. 4. 7, 8.  
1. Cor. 12. 4, 8, 9,  
10, 11.  
p 1. Cor. 3. 21, 22,  
23.  
Rem. 8. 32.

Benefit 4.

q 1 Cor. 15. 28.

r Jam. 1. 17.

f Psal. 36. 8, 9.

Apoc. 7. 17.

t Apoc. 21. 22, 23.

u Psal. 42. 1, 2. &amp;

63. 1, 2 &amp; 119. 20.

x Esai. 58. 13.

Psal. 122. 1. &amp;

63. 3, 4, 5.

y Psal. 84 per totū.

&amp; 119. 97.

z Psal. 19. 10. &amp;

119. 103. Iob. 23.

12.

a Psal. 27. 4. &amp; 63.

5, 6. &amp; 119. 62,

57, 147, 148, 164.

1 Petr. 2. 2, 3.

c Esai. 33. 14, 15,

16, 27.

1. Cor. 13. 12.

1. Ioh. 3. 2.

*Quis oculis glorie-**tur, qui suspicentur**diem? quibus Sol**per caliginē splen-**det? licet contentus**interim sit effugisse**tenebras, adhuc non**fruitur bono lucis.**Tunc anim⁹ miser**habebit quod gra-**tuletur sibi, cum e-**missus his tenebris,**in quibus voluta-**tur, non denique visu**clara perspexerit,**sed totum diem ad-**miseris, & reddis⁹**calo (Deo) suo fuerit.**Sen. ep. 79.**Quid tibi videbitur divina lux,**cum illam suo loco videris?**Tunc in tenebris vixisse dices,**cum totam lucem totus aspexeris,**quem nunc, per angustissimas sculo-**rum vias, obscure intueris, & tamen admirari tam procul.**Ide ep. 102. d Ephes. 3. 20.*

death bringeth vs vnto, is immediate communion with God: when God *shall be all in all and vnto all*<sup>1</sup>: when we shall draw our delights from the fountaine of all<sup>r</sup>, from the well-head<sup>r</sup>: when God shall conueigh and minister vnto vs immediately by himself, whatsoeuer he now communicateth vnto vs by meanes<sup>r</sup>. This (though it be the greatest benefit of all, yet we can say the least of all of it. Onely thus much: If the meanes whereby God now imparteth his mercies vnto vs, be so sweet to Gods saints, (the ministerie of his word, his holy mysteries, and religious offices) that they earnestly thirst after them when they want them<sup>u</sup>, delight exceedingly in them when they haue them<sup>x</sup>, seeme to be euen rauished and enamoured with them<sup>y</sup>, prefer the sweetnes of them before the sweetest sweets<sup>z</sup>, yea seeme to doate so vpon them, that they haue neuer enough of them<sup>a</sup>; if the dimme beames, I say, of Gods face and fauor shining through these thick clouds and veiles be so comfortable to them, that they esteeme all worldly ioyes and delights, as nothing in regard of them<sup>b</sup>: oh what shall God himself be, when we shall see him fully face to face<sup>c</sup>, when we shall finde all together in him, draw all immediately from him, and enioy whatsoeuer our heart can desire or minde imagine, yea far more than either of them can possibly now reach to<sup>d</sup>, in him.

And thus we haue seene the benefit of death,

both

both in regard of the euils from which it freeth vs; *Conclussion.*  
as also in regard of those good things that thereby  
accrew vnto vs: whence we may well conclude,  
that as Gods children may lawfully desire it, so they  
haue iust cause and great cause earnestly to long af-  
ter it.

Now the Vse then of this point is first to ouer-  
throw the opinion of those that thinke it not lawfull  
in any case to wish or desire death, yea in regard of  
freedome from outward euils; sithence it is promi-  
sed, as we haue shewed, by God as a blessing, and as  
a blessing in that very kinde <sup>c</sup>.

Yea but, may some say, if we may desire it, we  
may do it: we may then hasten our owne end.

It followeth not. A man may desire many things  
to be done, which yet he himselfe may not doe. A  
man may desire the ministerie <sup>f</sup>: yet he may not  
make himselfe a minister <sup>g</sup>. He may desire to haue  
some malefactors taken away by the sword of iu-  
stice: yet, being a priuate person, he may not do it  
himselfe. So a man may desire death, and seeke it at  
Gods hands; but not procure it or hasten it by any  
meanes of his owne <sup>h</sup>.

Secondly, it serueth to shame and condemne  
such as are so loth to dye, that they can not endure  
to heare of death and dissolution: so far from desi-  
ring that which they haue so great cause to desire,  
that they can not brooke or abide any mention or  
motion of it, can worst of any thing away with it:  
in so much that some forbear the doing of some  
things, some matters of conueniencie, yea some  
necessarie duties, as making of their Wils, out of a  
frivolous

## Use 1.

e 1 King. 14. 12,

13.

2 King. 22. 20.

Esai. 57. 1, 2.

Apc. 14. 13.

f 1 Tim. 3. 1.

g Habr. 5. 4, 5.

h Petas ille domi-

nans in nobis Deus

inissu hinc nos

suo demigrare. Cis.

Tuscul. lib. 1.

Quanto imperator

terra huius in pe-

regrinis locis aut

honori specie aut

muneri alicuius

causa iubet degere?

nunquid hinc in-

consulto Imperatore

discedunt? &amp; quāto

amplius est diuini

parare quam hu-

mani? Ambros. de

bon. mort. c. 2.

## Use 2.



friuolous and superstitious conceir, that they shall dye shortly, if they do them.

i Θάματα αὐ-  
θροῦσι, μὴτε ζῶν  
δίλοντες, μὴτε  
ἀποθνήσκον. Epi-  
ctet. apud Stob. cap.

120. Inter mortis  
m. tum & vita tor-  
menta miseri flu-  
ctuant: & viuere  
nolunt, & mori  
nesciunt. Sen. ep. 4.

Pati non vultis, ex-  
ire timetis; quid  
faciam vobis? Cy-  
prius. de mortal.

k Herodicum eis  
παῖτος ἀνέκαστον

ἐμπαίνοντα, καὶ γυ-  
μναστικῶς ἰατρικῶς  
μυζάντα, μακρὸν  
ποῖσται ἢ θάλα-  
τον. Plato apud

Plut. de sera vind.

Quid huius viuere  
est? diu mori. Sen.  
epist. 101.

l Βυδαίμω κ' ἱ-  
πάρους ἰδὼν θη-  
τῶν ἐξ αὐτῶν Ἀν-  
δρὶ παρ' ἀλλήρων,

ὅτι καὶ βίος πα-  
λὺς ἐστίν, ἢ πᾶσιν

πικρὸς καὶ παρ' ὅ-  
μοιοις ἀδύνατος.

Hom. Odys. λ'.

- καὶ καὶ ζῶν χρεῖστον ἢ θάλατον καλῶς. Eurip. Iphigen.

coxa: Tuber adstrue gibberum; Lubricos quate dentes. Vita dum superest, bene est. Mecan. Quod

miserrimum erat, si incidisset, optatur; & tanquam vita petitur, supplicij mora. Invenitur qui ma-  
lit inter supplicia tabescere, & perire membratim, & toties per stillicidia amittere animam quam

semel exhalare? Invenitur, qui velit trahere animam tot tormenta tracturam? Vsq. adeo ne mori  
miserrimum est? Est tanti, habere animam, ut agam. Sen. epist. 101.

n Psal. 39. 12. 1. Pet. 2. 11. o Phil. 3. 20.

Yea many though they can not liue, yet are vn-  
willing to dye<sup>i</sup>. Though they liue in that miserie,  
that they can haue no ioy of their liues, that their life  
is rather a lingring death than a life<sup>k</sup>, yet would  
they rather continue still in such miserable plight,  
then be content to haue an end put to their intole-  
rable torments, much more bitter than many  
deaths, by an easie dissolution, by a speedy dispatch.  
No paine, no torment, no pangs of death, can pre-  
uaile so with them, as to make them willing to vn-  
dergo what they can not auoide<sup>l</sup>, or content to goe  
to God.

Now for Heathen, or such as haue no hope but  
here<sup>m</sup>, to be thus affected, were not greatly to be  
wondred at. But for Christians, that professe them-  
selues to be but pilgrims and strangers here<sup>n</sup>, this  
world a strange country to them, and heauen their  
owne countrey<sup>o</sup>, their home, their fathers house;  
for them to be so vnwilling to leaue this world, to  
depart hence, to returne to their owne home, as if  
their fathers house were not an heauen but an hell,  
it is a foule shame, it is no small blemish to their  
Christian profession.

Yea it sheweth such persons to be possessed still  
with a great measure of hypocrisie. For what is it

Debilem facito manu, Debilem pede,  
coxa: Tuber adstrue gibberum; Lubricos quate dentes. Vita dum superest, bene est. Mecan. Quod  
miserrimum erat, si incidisset, optatur; & tanquam vita petitur, supplicij mora. Invenitur qui ma-  
lit inter supplicia tabescere, & perire membratim, & toties per stillicidia amittere animam quam  
semel exhalare? Invenitur, qui velit trahere animam tot tormenta tracturam? Vsq. adeo ne mori  
miserrimum est? Est tanti, habere animam, ut agam. Sen. epist. 101. m Psal. 17. 14. 1. Theff. 4. 13.

but

but hypocrisie, when our prayers and our practise concur not, when the one is directly contrary vnto the other, when we are most vnwilling to that, that daily we would seeme to desire? Or how do not our prayers and our practise the one directly crosse the other, when we pray daily to haue, not our will, but *Gods will to be done*; and yet when it commeth to the point, that God calleth vs to come to him, we hang back, and are vnwilling to do what he willeth vs<sup>r</sup>, would rather writh Gods will to ours, than conforme our will to his, would rather haue our owne will done against Gods will to our owne euill, then the will of our louing father wrought on vs for our good? How do not our tongues and our hearts apparently and exceedingly jarre, when we pray daily to God, that *his kingdome may come*<sup>c</sup>, and yet we wish and desire rather to stay here still, *where Satans throne*<sup>r</sup> and kingdome<sup>is</sup>; and where we our selues are in some degree still of thraldome<sup>x</sup>, then to be translated hence vnto that eternall kingdome<sup>y</sup>; where we shall be absolutely free from all spirituall seruitude, and shall reigne in glory for euer with Christ Iesus our head?

And surely strange it is to see here, as \*one well obserueth, how contrariwise we are in this kinde affected to our owne courses otherwise. For the labourer hasteth to repose himselfe<sup>z</sup>; the mariner roweth with all might to gaine his

p Interdū obnixē  
petimus, quod obla-  
tum re asar. mus.  
Multa videri vo-  
lumus velle, sed no-  
lumus. Sape aliud  
volumus, aliud op-  
tamus. & verum ne  
Dīs quidem dici-  
mus. Sen. epist. 95.  
q Matth. 6. 10.  
Mementiſſe debem<sup>9</sup>  
voluntatem nos nō  
noſtrā, ſed Dei fa-  
cere debere. ſecundū  
quod nos Deus inſi-  
ſit quotidie orare.  
Cyprian. de mortal.  
r Quam prepoſte-  
rum eſt, quamque  
peruerſum, vt cum  
Dei voluntatē fieri  
poſulemus, quando  
evocat nos & ac-  
cerſis de hoc mun-  
do, non ſtatim vo-  
luntatis eius impe-  
rio parcamus? Hoc  
nitimur & relucta-  
mur, & perverſiū  
more ſervorum ad  
conſpectū Domini,  
cū triſtitia & mor-  
rore perducimur, nō  
obſequio volunta-  
tis; & volumus ab  
eo premijs celeſtib<sup>9</sup>  
honorari, ad quē ve-  
nim<sup>9</sup> invit. Idē ib.

[ Matth. 6. 10. r Apoc. 2. 13. u 2. Cor. 4. 4. Joh. 12. 31. & 16. 11. x Rom. 7. 14, 23, 24.  
y Quid rogamus & petimus vt adveniat regnum cælorum, ſi captivitas nos terrena delectat. quid  
precibus frequenter iteratis rogamus & poſcimus, vt acceleret dies regni, ſi maiora deſideria,  
& vota potiora ſunt ſervire iſtlic diabolo, quā regnare cum Chriſto? Cyprian. de mortal.

\* Mornay of Life and Death. z Joh. 7. 1, 2.

E

port,

\* Πάντων λιμὴν  
 ἢ μελέπων ὁ  
 θάνατος ἔστιν. So-  
 crates. In hoc tam  
 procelloso & in cōs  
 tempestates exposit-  
 o mari naviganti-  
 bus, nullus portus  
 nisi mortis est. Sen.  
 ad Polyb. cap. 28.  
 Iusto mors saluus  
 portus. Ambros. de  
 bon. mort. Εγγύς  
 ὁ λιμὴν· καὶ ἐξέστιν  
 ἀπονήξασθαι, ὡς  
 ἀπὸ ὁρῶν καὶ μὴ  
 ἐξ ὄψεως. Plut. de  
 tranquill.

a Nemo sine que-  
 rela moritur: quis  
 non recusans, quis  
 non gemens exit?  
 Sen. de benef. lib. 5.  
 c. 17. Quis non, ubi  
 mors prope accesserit,  
 tergiversatur,  
 tremat, plorat? Idē  
 epist. 78.

b Mornay ibid.

\* Οἷός μ' ἐστὶς  
 ὁ θάνατος, ὡς εἰ  
 πύλας τοῦ αἵ-  
 ματος παύσας  
 μέμνηται ὅτι καὶ  
 γὰρ θάνατος· ἀλλὰ  
 ὡς δὲ εἰδότες, ἐπὶ  
 μέμνηται τῆς κακίας  
 ἔστι. Plato apolog.

c Ζῶν φιλόζων. Æsop. fabul.

d 1. Tim. 6. 19. Ζῶν αἰώνιος. vel ut alijs, ὁ ὄντως Ζῶν.  
 ὁ δὲ δὲ οἶδεν, εἰ τὸ ζῶν μὴ ἔστι καὶ θάνατος, τὸ καὶ θάνατος ὃ ζῶν; Eurip. Καὶ ἡμεῖς  
 τοῦ ὄντος ὡς πᾶσι μὴ καὶ τὸ μὴ σῶμα ἔστι ἡμῶν σῶμα. Plato Gorg.

port, and is glad at the heart when he is once come within kenning of it; the trauailer is neuer quiet till he be at his wayes end. And yet we tied in this world to a perpetuall taske, tossed as on the sea, with continuall tempest, toyled and tyred out with a tedious and combersome passage, can not see the end of our paines but with griefe, view our port but with teares, thinke on our home but with horror and dread: Seeme weary of our worke, of our waues, and our way; and yet when death commeth to rid vs of them, to set vs at an end of them, and to put vs into our port\*, we shun it as a rocke, and cannot endure the sight of it\*: do as litle children, that go crying out of some maladie all day, and at night when the medicine commeth that should heale and helpe them of their paine, or the Barber-Surgion that should pluck out the aking-tooth, haue no griefe more now, but are wel enough without it; feare the meanes of ease more than the disease, the medicine more than the maladie it self<sup>b</sup>: so we feare what we should wish for, and wish what we should feare; yea feare most and abhorre what we haue most cause to desire<sup>c</sup>.

Oh but life is sweet, will some say: and man is a creature that loueth life<sup>c</sup>.

Do we loue life? let vs loue true life, loue eternall life, loue that life that is life indeed<sup>d</sup>. For this life is no life, but a death rather than life<sup>e</sup>. It is no true life that yeeldeth to death, that tendeth to death, that

endeth



endeth in death <sup>e</sup>: that is true life, that is eternall: that is true life, that cannot be dissolued by death <sup>f</sup>. If we desire such life then, let vs desire death: for there is no way to such life but by death <sup>g</sup>.

As a Christian man therefore hath no cause to feare or abhorre death <sup>h</sup>, because it can neither bereaue him of spirituall <sup>i</sup>, nor debarre him of eternall life <sup>k</sup>: (he dieth not, though he dye <sup>l</sup>: his death is no death:) so he hath great cause to loue and desire death, because it bringeth him to perfection of spirituall life <sup>m</sup>, it placeth him in possession of eternall life <sup>n</sup>. As he hath no cause to dread death, because it cannot seuer him from Christ <sup>o</sup>: so he hath good cause to desire death, because it bringeth him home vnto Christ <sup>p</sup>. And it is no death, but life, to be joynd vnto him; as it is no life, but death, to be seuered from him <sup>q</sup>.

Thirdly, this serueth to shew the efficacie and excellencie of faith: it maketh those things most cheerefull, most comfortable, most desirable, that are most dreadfull, & discomfortable, and terrible in themselues: it altereth cleane the nature of things: it maketh the world irkesome to Paul <sup>r</sup>, which all men naturally desire and delight in: it maketh death and dissolution desirable and delight-some vnto him, which all men naturally abhorre; insomuch that though they be weary of life, yet they are vnwilling to dye; though they haue no pleasure of their life, yet loath are they to leaue life, and to dye once, that they may liue euer. It is cleane contrary with Paul. His life is not deere to him <sup>s</sup>: and death is desired of him <sup>t</sup>: yea so much desired,

E 2

that

e Gen. 5. 27.

Psal. 88. 48.

f Hebr. 7. 16.

ζωὴ ἀθάνατος.

g 2 Cor. 5. 1. 4.

Quod interim mo-

rimur, ad immorta-

litate morte trans-

gredimur: nec po-

test vita aeterna

succedere, nisi hinc

contigerit exire: nō

est exitus, sed trā-

sitio, &amp; temporali

itinere decurso ad

aeterna trāsgressus.

Cyprian. de mortal.

h Quid ni non ti-

meat, qui mori spe-

rat? dem. ep. 102.

i Math. 22. 32.

k Apoc. 20. 6.

l Ioh. 8. 51, 52. &amp;

11. 25, 26.

m 1 Cor. 13. 10.

n Math. 25. 46.

o Rom. 8. 38, 39.

p 2. Cor. 5. 8.

q Non est mors sed

vita, qua morien-

tem Christo sociat:

non est vita, sed

mors, qua viuente

Christo separatur.

Ambr. 1. Tim. 5. 6.

Use 3.

r φοβερὰ τὸν ὁ

θάνατος. Arist.

ethic. l. 3. c. 6. φε-

ροδισατοῦ τῆς

κῶν ὁ θάνατος. E-

picur. ad Menec. a-

pud Laert.

s Galat. 6. 14.

t Act. 20. 24.

u 2. Cor. 5. 10.

x Philip. 1. 21, 23;

24 Quod uiuit, liberalitas est. Sē. ep.

y Patienter uiuit; delectabiliter moritur. Aug. in 1. Ioh. tract. 9.

z 2 Cor. 5. 4.

a Nec spe mortis patienter dolet, nec tadio doloris libenter moritur. hunc fert, illam expectat. Sen. epist. 93. Tam turpe putat mortem fugere, quam ad mortem confugere. Ibid.

b Prov. 14. 32.

Use 4.

c Sapiētis est totum in mortē prominare, hoc uelle, hoc meditari, hac semper cupidine ferri. Plato apud Sen.

ad Marc. cap. 23.

Oi τῶ ὄντι φιλῶντες θάνατον. Plato Phaed.

d Descendit altissimus, et suo nobis descensu suam ac salutem deducit ascensum. Bern. de temp. 66.

e Ioh. 4. 34.

Luk 12. 50. & 22. 15.

f Ascendit qui descendit. descendit, ut sanaret te: ascendit, ut leuaret te. Aug. de diuers. 12.

that he can hardly, but for others, induce himself to liue longer<sup>x</sup>: it is as hard a matter to make him patient of life, as it is to make other men patient of death<sup>y</sup>: it is a mastery with them to make them willing to dye; it is a masterie with him to make himselfe willing to liue. And surely a great matter it must needs be, that maketh a man dye cheerefully, not as one weary of life<sup>z</sup>, but as desirous of death<sup>a</sup>; as desirous of death, as other men are of life, because in death and by death he looketh for life<sup>b</sup>.

Fourthly, this should incite vs to the loue and desire of that, which we haue so good, so great cause to desire<sup>c</sup>. For what should we desire rather than to be at rest, at an end of all our troubles and troubles; to be freed from the burden and bondage of sinne, from Satans assaults, from the present wicked world; to be rid of infirmitie; to be stript of our mortalitie; to be made perfectly gracious, and vn-speakably glorious; to be in ioy vnconceiuable, and in happinesse eternall; to be present with Christ, and for euer with God? This was the end of Christs descending, that we might ascend<sup>d</sup>; of his descending to vs, that we might ascend vnto him: he to misery, we to glory; he to be crucified, we to be crowned; he to be crucified for vs, we to be crowned with him. And if he were content to do the one, how much more we the other? If he counted it *meat and drinke* to do that for our good<sup>e</sup>, how much more should we desire to do this for our own good? And indeed his descending cannot be beneficiall vnto vs, vnlesse we ascend vnto him<sup>f</sup>. That was the end of his descending: and that is the end

of

of his ascending. As he descended, so he ascended that we might ascend<sup>g</sup>: he went into heauen before vs, *to prepare a place* for vs<sup>h</sup>, and *to draw vs vp* to him<sup>i</sup>, that we might reigne for euer with him<sup>k</sup>. And shall we then be vnwilling to follow him to our eternall glory, to our endles good? Certainly with an euill will would wee accompanie him to the crosse, if we be so vnwilling to come after him to the crowne. Oh let vs rouse vp therefore our dull and drowisie spirits; let vs sharpen and whet on our affections and desires herevnto, that we may be willing to dye, that we may euen desire death. For, *He liueth but euill, that cannot dye well*<sup>\*</sup>. And, *It is one point of well-dying, to be willing to dye*<sup>1</sup>. And no man dieth more willingly, than he that desireth death.

Now that we may (with this blessed seruant and Apostle of Christ) loue death and desire death, let vs so liue as we may not feare death. For how can a man desire what he feareth<sup>m</sup>? Wouldest thou therefore haue death to be not terrible and horrible, but desirable and delectable; not lamentable, but comfortable; not dreadfull, but cheerefull and delightfull vnto thee? (For it is not, neither can it so be vnto all, but vnto some onely<sup>n</sup>; to those alone that are qualified so, as our Apostle here was.)

Then first suffer not thy soule to be glewed to this world. For it is the loue of this life that maketh death bitter<sup>4</sup>. Therefore are so few content to be dissolued, because they are so wedded to the world<sup>5</sup>; whereas to a minde that loatheth and misliketh the world, nothing is so welcome as death, that taketh him out of the world.

g Ephes. 4. 9, 10.

h Ioh. 14. 3.

i Ioh. 12. 32.

k Apoc. 20. 6.

\* *Male uiuit, quis-  
qui nescit bene mo-  
ri. Sen. de iraquill.*  
c. 11.

l *Bene mori est li-  
benter mori. Sen.*  
epist. 61.

m 1. Ioh. 4. 18.

n *Ad refrigerium  
iusti vocantur, ad  
supplicium rapiun-  
tur iniusti. datur  
mors tutela fidenti-  
bus, perfidis poena.*  
Cyprian. de mortal.

Meanes 1.

4 *Vna est catena  
que nos aligatos  
tenet, amor vite.*  
Sen. ep. 26.

5 *Sic veteres in-  
quilinos indulgen-  
tia loci & consue-  
tudo, etiam inter  
iniurias datinet. Idem*  
ep. 70.



o 2.Sam.15.6.

p Meretricius amor plus annulum quam sponsum diligere. Aug. medit.

q Psal. 61.10.

r 1.Cor.7.30,31.

Yea take heede that the good blessings that God here vouchsafeth thee, cleaue not too close to thee. For euen they are often vnto vs, as *Abfolom* to *Dauid*<sup>o</sup>, a meanes priuily to filch our affections from God, and to make vs more vnwilling to go hence vnto God. Let vs remember that these things, though good things, are but as rings and loue-tokens that God wooeth vs here withall. And as it were but an *harlotry loue* in vs, to affect the present more than the party that sendeth it<sup>p</sup>; so an absurd and a preposterous thing, that Gods loue-tokens sent to vs, should lessen our loue to him, and make vs lesse desirous of the fruition of him. Which that therefore they may not do, we must take heede that *our hearts be not set too much on them<sup>q</sup>*; that *we use them so that we do not abuse them<sup>r</sup>*; that we be not so desirous still to retaine them, that they make vs more vnwilling, parting with them, to depart to him that sent them, when he shall call vs to come to him. Let vs so possesse them, that they hang loose about vs: then when death commeth to strip vs of them, they will go off with ease, as we slip off our garments, when we lay vs downe to sleep. Otherwise if they cleaue to vs, we shall not part but with paine; as the shirt that sticketh fast to the vlcereous body, and pulleth skin and flesh away withall: as the tooth, that standeth fast in the head, commeth not out but with much difficultie, teareth the gum, or bringeth a peece of the jaw away with it; when the tooth that is loose, commeth out with ease.

Meanes 2.

Secondly, hate sinne, and death will be delightful vnto thee. It is the loue of their corruptions, that

that maketh men loth to leaue them<sup>f</sup>, and loath to appeare there, where they must be called to account for them. The loue of sinne maketh men feare death: and the hatred of sinne would make men loue and desire death. For he that hateth sinne in himselfe<sup>a</sup>, cannot but desire to haue *the bodie of sinne wholly abolished* in his soule<sup>b</sup>: which, because it will last with him as long as he liueth<sup>c</sup>, and will not be vtterly abandoned till death; therefore the more he hateth it, the lesse he loueth life; the more he abhorreth it, the more he desireth death. As the more impatient of sicknes, so the more impatient of sinne, the more desirous of death<sup>d</sup>.

Thirdly, *lay a good foundation for life eternall*<sup>e</sup>. Labour to keepe a good conscience, and the comfort of a good conscience<sup>f</sup>, and death shall not be dreadfull but cheerefull vnto thee. For *the godly hath hope euen in death*<sup>g</sup>. *The worldly man hath his hope, as his happinesse, in this life*<sup>h</sup> alone. And therefore so long as life lasteth, some sory hope he may haue<sup>i</sup>. But *when he dieth, his hope dieth with him*<sup>k</sup>. And therefore iustly feareth he death, that putteth a finall end, as to his happinesse, so to his hopes. Whereas the godly man retaineth his hopes, euen when life decayeth<sup>l</sup>; therefore iustly riseth then with him, because he approacheth then neere to the accomplishment of them. And therefore litle reason hath he to feare or abhor death, much cause to affect it, and cheerefully to expect it? For he that is in the state of grace and life, cannot be put beside it, or depriued of it by death<sup>m</sup>. And he may well cheerefully expect, and euen with triumph enter-

taine

f Job. 20. 12, 13.  
Τὸ θνήσκον ἐν σὺ-  
βιβροῖσι καὶ δάκρυ οἱ  
καυχῶνται, καὶ αἰεὶ  
πῦρ αὐτῶν ἀεὶ α-  
σείας, ὡς αὐτοὶ οἱ ἐ-  
νοὶ σπαρασσόντες ἐν  
λάρυσσι. Clem. al.  
strom. l. 5.

a Rom. 7. 16, 17.

b Rom. 6. 6.

c Eccles. 7. 22.

1. Job. 1. 8.

1. Knig. 8. 46.

d Rom. 7. 24.

Meanes 3.

e 1. Tim. 6. 19.

f 2. Cor. 1. 12. & 5.  
8, 9.

g Prov. 14. 32.

h Psal. 17. 14.

i Dum spirat spe-

rat. Eccles. 9. 4.

Ægroto dum aīa

est, spes esse dicitur.

Cic ad Attic. lib. 9.

ep. 12.

k Prov. 11. 7. &

10. 18. Ελπίδες

ἐν ζωῇσιν, ἀνέλ-

πτοι ὃ θάνατον

τες. Theocr. idyl.

Οὐ τῶν τῶν

βλάπτειν τὸ κατ-

θανεῖν τῶν μὲν

ἐστὶν, τῶν δ' ἐνέσθιν

ἐλπίδες. Eurip.

Troad.

l Prov. 14. 32. Dū

expirat, sperat.

m Job 5. 24.

Rom. 8. 37, 38.

n 1. Cor. 15. 55, 57.

2. Tim. 4. 7.

o 2. Tim. 4. 8.

Apoc. 2. 10.

p 2. Cor. 3. 8, 9.

Meanes 4.

q 2. Petr. 1. 10.

r 1. Ioh. 3. 14, 19,

20, 21.

f 2. Cor. 5. 5.

t 2. Cor. 5. 1, 2.

u Apoc. 20. 14, 15.

e 20. 6.

x Mors sine morte:  
mors semper uiuit:  
semper occidit, non  
quam peroccidit.  
Greg. mor. l. 9. c. 38.  
& Bern. de consider.  
lib. 5.

y Miser est beati-  
tatem qui nescit  
suam.

taine death<sup>n</sup>, that is to receiue and enioy a crowne of eternall life after death<sup>o</sup>. That therefore we may be confident in these our desires, *in coueting to remoue hence, that we may goe vnto God*; let vs studie so to carry our selues, that *both staying here, and remouing hence, we may be acceptable vnto him<sup>p</sup>*.

Labour then for this: yea labour not onely for it; but labour further, in the fourth place, to get assurance of it to thine owne soule<sup>q</sup>. Labour (I say) to get assurance of Gods fauour in thy life, and thou shalt not neede to feare death<sup>r</sup>. A man will neuer be afraid to go to God, if he know that in Christ he is reconciled vnto God<sup>f</sup>. He will neuer be afraid to lay downe *this cottage of clay*, if he be assured that he hath *an eternall housing, not made with hands, reserved for him in the heauens<sup>t</sup>*. The want of the former, of the thing it selfe, maketh the vnfaithfull feare death; and not without cause; because they haue laid no foundation for life after death; and therefore when they dye, they dye irrecoverably, they dye eternally, they passe not from death to life, but from death to death<sup>u</sup>, or from death to such a life, as is worse than any death, a dying life and a liuing death<sup>x</sup>. The want of the latter, to wit, of the assurance of it, maketh euen many faithfull feare death; (though that without iust cause;) because, though they haue laid a sure foundation for life, and therefore cannot miscary, but must needs doe well in death; yet they want the comfort of it, because they do not apprehend it, because they are not assured of it<sup>y</sup>: which maketh them therefore with feare to expect death, as a sergeant that came to arrest



arrest them, and to carry them away to hell; which, if they could consider of things aright, they had cause rather with great ioy to welcome, as Gods messenger, sent to conueigh them hence to heaven.

Fiftly, learne to dye whilest thou liuest; learne to dye before death\*. Forecast thine end<sup>b</sup>; thinke oft on it<sup>c</sup>; fit thy selfe for it; that though it come neuer so soone, neuer so sodainly, it may not surprise thee vnawares, it may not finde thee vnfitted. He can not dye with alacritie, he can not in holy manner desire death, that hath not fitted himself for death, that hath not before hand seriously thought on his end, and addressed himselfe thereunto<sup>c</sup>. Therefore men feare it, because they are not prepared for it: therefore they dread it, because it commeth ere they expected it<sup>d</sup>. As thou art wont therefore ere sleepe come vpon thee, to compose thy selfe vnto rest, by stripping thy selfe, lying downe in or on thy bed, drawing the curtaines about thee, closing thine eyes, a ting sleepe as it were, before thou sleepest: So endeuor daily, before death seize on thee, to compose and addresse thy selfe vnto death<sup>e</sup>; by the serious meditation of thine vnauoydable end, as most certainly not farre of\*, so vncertaine how neere, by labouring to work out of thy minde such secular, carnall, or satanicall conceits, as may bring thee out of loue with it, and by struing to bring thy selfe acquainted with it, yea to worke thine heart to a loue and a liking of it, that when it com-

*Meanes 5.*

a 1. Cor. 15. 31.

*Mortē, dum adhuc  
viveret, imitatus.*

*Ambr d. bon. mort.*

*Egragia res est mor-  
tem condiscere, Sen.*

*epist. 26.*

b Deut. 32. 19.

*Nulla res magis  
proderit, quam con-  
gitationis mortalita-  
tis. Sen. de ira. l. 3.*

c 42. Nullius rei  
meditatio tam ne-  
cessaria est. Idem  
ep. 70.

d Meditare mor-  
tem. Qui hoc dicit,  
meditari libertate  
inbet. Idē. ep. 26.

e Mortē nemo hi-  
laris excipit, nisi  
qui se ad illum diem  
composuerat. Sen.  
epist. 10.

d Inexpectata plura  
aggravant. novitas  
adversus calamitati-  
bus pondus. nec  
quisquam miratur alium  
non magis, quod et-  
iam miratus est,  
doluit. Idē nihil  
nobis im. r. visum  
esse debet. In omnia  
p. emittendus est a-  
nimus. Sen. ep. 91.

\* Compose te ad diem illū. S. p. 26. \* Debemus animo premeditari, quod aliquando susci-  
sumus, et quod, velimus nolimus, abesse longius non potest. Hierō. epitaph Nepit.

e *Effice mortē tibi cogitatione familiarē, ut possis, ubi fors tulerit, illi (latius & alacrer) obuiam exire. Sē. ep. f Magnares est, & diu discenda, cum adveniat hora illa inevitabilis, a quo animo exire. Sen. epist. 30.*

g *Vivere tota vita discendum est; & quod magis fortasse miraberis, tota vita discendū est mori. Sen. de brev. vite. cap. 7.*

h *Primus Pythagoras dixit Philosophiam esse meditationē mortis, quotidianē de carcere corporis nitentem educere anima libertatem. Hieron. cont. Rufin. Philosophiā esse μελέτην θανάτου. Socrates apud Clem. Strom. l. 5. Plato apud Plut. de plac. philos. Οἱ ὀρθῶς φιλοσοφῶντες, ἀποθνήσκουσιν μελὶ τῶσι· καὶ τελευτᾶσι τοῖς τοῖς ἡ-*

*κισι ποθέουσιν. Plato Phædon. Platonis sententia est, omnem sapientum vitam meditationem esse mortis. Hieron. epit. Nepot. Plato Philosophiam meditationem mortis esse dixit. Idem epit. Marcel. Philosophum nihil oportet sic agere, quam ut animum semper studeat consortio corporis separare, & idē existimandum, philosophiam esse mortis affectum, (conatum Hieron.) consuetudinemq; moriendi. Apul. de philos. i 2. Cor. 11. 4. k Matih. 17. 3. l Hebr. 11. 27. m Hebr. 11. 26.*

meth, thou maist entertaine it, neither as a foe, nor as a meere stranger, but as a wonted guest, as an ancient acquaintance, as a familiar friend<sup>e</sup>. It is a matter, as of much consequence, for the furtherance of a cheerefull departure, so of great difficultie, not so soone atchieued, not so easily learned<sup>f</sup>, as many men imagine: yea it is that, that we may well all our life long be a learning<sup>g</sup>; since it is, or ought to be the maine ayme of euery mans whole life, to prepare and fit him for death<sup>h</sup>.

Sixtly and lastly, when thou lookest towards death, looke withall euer further than it. When thou meditatest on death, meditate withall on those benefits that shall accrue vnto thee by death. Oh could we see them, as *Paul* did, when he was rapt into the third heauen<sup>i</sup>: we would neuer be well, vntill we were there. Nay, could we see but some glimpse, as those three Disciples did<sup>k</sup>, of that glory; we would neuer lin longing till we were entred or entring into it. But this since we cannot hope for, till we come there; let vs labour with *Moses* the meane while, with the spirituall eye of the soule, with the eye of faith and meditation, to see him that cannot be seene<sup>l</sup>; yea to see that, that cannot be seene<sup>m</sup>; to see that with the spirituall eye, that cannot be seene with the naturall eye: with our Apostle, to looke not on the things that are seene,

but on the things that are not seene<sup>n</sup>: not consider death as it sheweth it selfe to the eye of flesh and blood, and as it is in it owne nature, as an enemy to man, as a punishment of sinne<sup>o</sup>; but as it is manifested to the eye of faith out of Gods word, as it is now altered and changed through Gods mercy in Christ, as a great benefit, as a blessing, as the messenger of God<sup>p</sup>; as Gods messenger, I say, for the good, yea for the endlesse good of all those that belong vnto God. Open the eye of thy soule to looke not vpon it, but beyond it. Muse oft vpon the happinesse that shall ensue vpon it, and cannot be attained but by it. That will make thee desire death, though not for it selfe, yet for it<sup>q</sup>; yea it will make thee euen in loue with death, if thou beest in loue with it; since thou canst not but by death attaine vnto it.

Fifthly, this helpeth to confute certaine erroneous conceits.

First, the popish opinion of Purgatorie. For what cause or reason should Christian men haue to desire death, if they were to goe to such a place after death? to passe not from paine to ease and rest, but from paine to paine, from lesser paines to greater paines; to greater torments after death, then euer they did or could endure in this life<sup>r</sup>: not to goe vnto Christ, but to goe further from Christ; not to conuerse with him immediatly after death, but to be deprived of those meanes, whereby they had spirituall sociery with him, and did comfortably enioy him by his spirit here vpon earth. A meere dorage of mans idle braine, hauing no sha-

n 2. Cor. 4. 18.

o Gen. 2. 17.

Rom. 5 12. & 6.

23.

p Lex est, nō pōna  
perire. Sen. epigr. 7.  
Vltimum diem, nō  
quasi pōnam, sed  
naturā legem aspi-  
ciunt. Idem ad Heli-  
um. Mors naturā finis  
est, non pōna. Cicer.  
pro Milon. & Sen.  
suasor. 7. imō nec  
finis, nec pōna bo-  
nū.

q Ως uoi οὐρα-  
ται, αὐτὸ τὸ ὄν-  
τι ἐσὶ φιλοσοφί-  
α διατελεῖται ὁ βίος,  
καρπὸς μὲν αὐτῶν  
ἐποδασμὸς, ὃ δὲ ἡ-  
μεῖς τὴν ἡμετέραν ἐνέ-  
οικον ἀγαθὴν ἐ-  
πεισάμεν, τὰ δὲ ἡμέ-  
τερον. Plato in Pha-  
dron.

Use 5.

r Constat enim po-  
nas Purgatoriū esse  
atrocissimas, & cū  
illis nullas pōnas  
huius uitae compa-  
randas. Bellarm. de  
purg l. 2. c. 14.



dow of ground or warrant out of Gods word, teaching the Saints of God to expect after death wo and paine and hell, where the Spirit promiseth nothing but *life<sup>a</sup>, rest<sup>b</sup>, joy<sup>c</sup>, and heauen<sup>d</sup>*.

Secondly, it confuteth likewise another vnfound assertion, to wit, of those that denie vnto the soules of the Saints decessed entrance into heau'n, and accesse vnto the presence of Christ, vntill the last day. This erroneous conceit was of old broached by *Irenaus<sup>f</sup>*, and was of late againe reuiued by *Pope Iohn 22<sup>g</sup>*. But was then opposed by the most of his *Cardinals*, and confuted by the Diuines of the Uniuerstie of *Paris*, and the Pope himselve (as some write) constrained by *Philip the Faire*, then King of France, publicly to recant it<sup>h</sup>; as also *Benedict 12.* his next successor, solemnly condemned it<sup>i</sup>.

And it is a point indeede directly contrary to the promise of Christ, and to the Desires of the Saints.

To the promise of Christ made to the Theife on the Crosse; *This day shalt thou be with me in Paradise<sup>k</sup>*: which *Paradise* this our Apostle expoundeth to be *the third Heauen<sup>l</sup>*, the present plate of Christs residence and abode<sup>n</sup>.

To the Desires of Gods Saints; this our Apostle, and others, as well here, as else-where, who desire to remoue hence, that they may goe thither to Christ<sup>n</sup>. But in vaine should they desire for that end to remoue hence, if when hence they departed, they should not go to christ, but wait without, I wot not where, seclused from all accesse to him, and from

<sup>a</sup> 2. Tim. 4. 8.

*Apo.* 2. 10.

*Ioh.* 5. 24.

& 11. 25.

<sup>b</sup> Luk. 16. 25.

*Apo.* 14. 13.

<sup>c</sup> Math. 25. 23.

*Esa.* 35. 10.

<sup>d</sup> Luk. 16. 22.

& 23. 43.

2. Cor. 12. 2, 4.

<sup>f</sup> In lib. 5. aduers.  
*Valent. esp.* vlt. Sed  
& *Tertull.* idē ha-  
bet ad. *Marc.* 1. 4.

& in lib. de anima  
prope finem.

<sup>g</sup> Guil. Ockam in  
oper. 93. dierum. &  
*Adrian.* in 4. dist.

7. & 10. *Gerson* in  
serm. de Pasch.

<sup>h</sup> *Erasm.* in prefat.  
ad *Iren.* *Gillius*

*Annal. Franc.* tom.

2. & *Gaguin.* l. 8.

<sup>i</sup> In *Extra.* *Bened.*

*Dens.* *Vise Alfons.*

de *Castro* cont. ha-

res. l. 3. *Beatitudo.*

<sup>k</sup> Luk. 23. 43.

<sup>l</sup> 2. Cor. 12. 2, 4.

<sup>m</sup> *Act.* 5. 21.

<sup>n</sup> 2. Cor. 5. 6, 8.

from the sight of him. So that of necessitie either we must shut Christ himselfe out of heauen, or else we must admit the soules of the Saints, who by direction of the Spirit of God (which cannot mis-informe them, either delude or deceiue them,) desire therefore to be dissolued, that they may goe immediately to be and abide with him where he is.

Lastly, it teacheth vs not to mourne excessiue-ly for the deceased°. For how can we desire to goe after them, if we mourne for them, as if some euill had befallen them? or what cause haue we to bewaile them, that are therefore happier than vs, because they are gone thither before vs<sup>p</sup>, whither we must once follow them, and can neuer be fully happy here, vntill we be there with them? Rather; are they gone before vs, that were neere and deere vnto vs? Let their departure from vs, that were so much affected of vs, be a meanes to draw our affections more to the place whither they are gone before vs; and to those courses, wherby we may be partakers with them, as in the grace of God here, so in glory hereafter.

FINIS.

o 1. Thess. 4. 13.  
p. Premissi, non amissi: precesserunt, non decesserunt. Aug. epist. 6. & 120. & de diuers. 43. abijt, non obijt. Ambr. de Theodos. Quem putas perisse, premissus est. Quid autem dementius, quam cum idem tibi iter emendandum sit, fieri eum qui antecessit? Sē. ep. 99. dimissim<sup>o</sup> illos, imō cōsecuturi premissimus. Idem ad Marc. c. 19. Cogitemus cito nos obperuenturos, quo illum peruenisse mœremus. quem putamus perisse, premissus est. Idem, ep. 63. Non est lugendus qui antecessit, sed desiderandus. id quodque desiderium patientia temperandum. cur enim immo. deratē feras abijisse, quē mox subsequeris? Tertull. de patient. Nō sunt lugendi fratres nostri accensione dominica de seculo liberati, cum sciamus eos non amitti sed premitti, recedentes precedere: ut proficiscētes & nauigantes desiderari nos deberi non plangi. Cyprian. de mortal.

Præclarè Antiphanes apud Stobæum  
tom. 2. cap. 124.

Περθεῖν ὃ μοιχεύς καὶ προσηύωντας φίλους.  
Οὐ γὰρ πεθίνασιν· ἀλλὰ τ' αὐτὸν ἰδοῦν,  
Ἡ' ὅτι πᾶσιν ἐλθεῖν εἰς ἀναγκαῖαν ἔχον,  
Περὶ γὰρ λυθίσιν· ὅτι τ' ἡ χ' ἡμῶν ὕστερον  
Εἰς ταῦτο καταγόμενον αὐτοῖς ἔξοδον,  
Κοινῇ τ' ἄλλον συνδιατείναντες χεῖρον.

Quæ Lipsius sic vertit.

*Lugere amicos mortuos minimè decet.  
Non mortui etenim sunt: sed illam ipsam viam,  
Quam max. necessum inire nobis omnibus.  
Illi praeiuerunt: & ecce postmodum  
Transgressi in unum idemq. diversorium  
Coniuncti agemus quicquid uni reliquum est.*



